

# AL-MURABIT ISLAMIC Charitable Foundation

## الطريق المنير دليل شامل إلى المنظومة البيقونية

### The Illuminated Path *A Comprehensive Guide to al-Manzūmah al-Bayqūniyyah*



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الطريق المنير: دليل شامل إلى المنظومة البيقونية

**The Illuminated Path: A  
Comprehensive Guide to al-Manzumah  
al-Bayquniyyah**

## Preface

This book was written to serve as a clear, accessible, and academically sound guide to one of the most widely studied introductory texts in the field of hadith sciences: al-Manzumah al-Bayquniyyah. It is intended to bridge the gap between traditional study and modern educational approaches, offering both classical insight and structured pedagogy.

The poem itself is only 34 lines long, yet it encapsulates a deep and systematic approach to categorizing and understanding prophetic narrations. Its brevity and clarity have made it a staple in madrasas, Islamic universities, and study circles across the Muslim world.

The science of hadith is a foundational discipline in Islamic scholarship. The integrity of prophetic teachings depends on reliable methods of transmission and classification. Al-Bayquniyyah, composed centuries ago, presents these principles in a concise poetic format that students have memorized and studied for generations.

In an age where Islamic knowledge is increasingly accessed through books, apps, and online courses, this guide attempts to remain faithful to the traditional spirit of learning, while providing clarity for the modern student.

This guide is designed for a wide audience, including:

- (i.) Beginner students of Islamic studies, whether in institutions or independent learning
- (ii) Self, learners looking to grasp hadith classification from an authentic source
- (iii) Teachers and educators conducting courses, seminars, or halaqat on the sciences of hadith

This humble work employs simple method to explain the poem such as

**A Transliteration** (to assist with pronunciation)

An accurate **English Translation**

Detailed explanation, including:

- Definitions of technical terms
- Examples from authentic hadith collections

Additional features include:

- Exercises to reinforce learning
- Glossary for technical terms in hadith
- Practice tools for memorization and review

This work would not have been possible without the preservation efforts of scholars throughout history. I acknowledge the contributions of teachers, authors, and institutions who continue to teach al-Bayquniyyah in its various forms.

By reviving this poem through explanation, exercises, and translation, this guide seeks to make the science of hadith classification accessible once again to the beginner student.

May Allah accept this humble effort, make it a means of beneficial knowledge, and place it among the efforts that bring us closer to the words of the Prophet (PBUH) and the scholars who preserved them.

Ustadh Azeez Kabiru Oyetunde

Compiler

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## Author's Biography

Despite the popularity of his poem, relatively little is known about the life and background of Imam al-Bayquni. What follows is a concise biography based on the limited historical records available, supplemented by contextual analysis and scholarly tradition.

His name is ‘Umar ibn Mohammad ibn Futuḥ al-Bayquni

He is often referred to simply as "al-Bayquni", a nisbah (attributive title) likely referring to his place of origin or residence, possibly a location called "Bayqun" or something phonetically similar.

He lived in the 11th century AH / 17th century CE and his location is most likely Damascus or its surrounding regions in the Levant (Bilad al-Sham)

There are no concrete biographical entries in major classical encyclopedias, which have led many to conclude that he was not a widely known scholar in his time beyond this one famous contribution.

Imam al-Bayquni's sole known literary contribution is this poem, al-Manzumah al-Bayquniyyah. It is a short but rich poem of 34 lines in total outlining the categories and principles used by hadith scholars to classify narrations.

Despite its brevity, it has stood the test of time and is still taught across the Muslim world in: Madrasas, Traditional halaqat, University classrooms, online programs for Islamic studies

The poem appears to have been written for pedagogical purposes as a memorization aid for students beginning their study of hadith terminology. It follows a rhythmic rajaz meter, which is commonly used in instructional poetry for its flow and mnemonic ease.

The line "وَكُلُّ مَا عَنِ رُتْبَةِ الْحُسْنِ قَصْرٌ \*\*\* فَهُوَ الضَّعِيفُ وَهُوَ أَفْسَامٌ كَثُرَ" exemplifies the author's aim to organize complex classifications into simplified rhyming units.

Though his name may not appear frequently in classical biographies, Imam al-Bayquni's impact is undeniable. The poem is still:

- Memorized by students across the world
- Cited in textbooks and lectures
- Used as a foundational text before more advanced hadith manuals like Nukhbat al-Fikr by Ibn Hajar

Several commentaries (shuruh) have been written on the poem, ranging from classical treatises to modern instructional books and audio lectures in Arabic, Urdu, English, and other languages.

"Sometimes, a single sincere contribution can echo across centuries."  
– A reflection on the legacy of al-Bayquni





# The Original Arabic Text

متن البيقونية

متن المنظومة البيقونية في علم مصطلح الحديث  
للإمام عمر بن محمد بن فتوح البيقوني

- ١، أَبْدَأُ بِالْحَمْدِ مُصَلِّياً عَلَى مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسَلَ
- ٢، وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٌ وَكُلُّ وَاحِدٍ أَتَى وَحَدَّهُ
- ٣، أَوَّلُهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ يُعَلُّ
- ٤، يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمَدٌ فِي ضَبْطِهِ وَنَقْلِهِ
- ٥، وَالْحَسَنُ الْمَعْرُوفُ طُرْقاً وَغَدَتْ اِشْتَهَرَتْ
- ٦، وَكُلُّ مَا عَنْ رُتْبَةِ الْحُسْنِ قَصْرٌ أَقْسَاماً كَثُرَ
- ٧، وَمَا أُضِيفَ لِلنَّبِيِّ الْمَرْفُوعُ الْمَقْطُوعُ وَمَا لَتَابِعٍ هُوَ
- ٨، وَالْمُسْنَدُ الْمُتَّصِلُ الْإِسْنَادُ مِنْ أَوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبْنِ
- ٩، وَمَا بِسَمْعٍ كُلِّ رَاوٍ يَتَّصِلُ فَالْمُتَّصِلُ
- ١٠، مُسَلَّسٌ قُلُّ مَا عَلَى وَصْفِ أَتِ الْفَتَى
- ١١، كَذَاكَ قَدْ حَدَّثَنِيهِ قَائِماً أَوْ بَعْدَ أَنْ حَدَّثَنِي

تَبَسُّمًا

١٢، عَزِيزٌ مَّرْزُومٌ اِثْنَيْنِ أَوْ ثَلَاثَةً  
مَشْهُورٌ مَّرْزُومٌ فَوْقَ مَا  
ثَلَاثَةً

١٣، مُعَنَّعٌ كَعَنْ سَعِيدٍ عَنْ كَرَمٍ  
وَمُبْهَمٌ مَا فِيهِ رَأَوْ لَمْ  
يُسَمِّ

١٤، وَكُلُّ مَا قَلَّتْ رِجَالُهُ عِلًّا  
وَضِدُّهُ ذَاكَ الَّذِي قَدْ  
نَزَلَا

١٥، وَمَا أَضَفْتَهُ إِلَى الْأَصْحَابِ مِنْ  
قَوْلٍ وَفِعْلٍ  
فَهُوَ مَوْقُوفٌ زُكْنٌ

١٦، وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطَ  
وَقُلْ غَرِيبٌ مَا رَوَى  
رَأَوْ فَقَطْ

١٧، وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَالٍ  
إِسْنَادُهُ مُنْقَطِعٌ  
الْأَوْصَالِ

١٨، وَالْمُعْضَلُ السَّاقِطُ مِنْهُ اِثْنَانِ  
وَمَا أَتَى مُدْلِسًا  
نُوعَانِ

١٩، الْأَوَّلُ الْأَسْقَاطُ لِلشَّيْخِ وَأَنْ  
يَنْقُلَ عَمَّنْ فَوْقَهُ  
بَعْنٌ وَأَنْ

٢٠، وَالثَّانِ لَا يُسْقِطُهُ لَكِنْ يَصِفُ  
أَوْصَافَهُ بِمَا بِهِ لَا  
يَنْعَرِفُ

٢١، وَمَا يُخَالِفُ ثِقَّةً بِهِ الْمَلَا  
الشَّاذِ وَالْمَقْلُوبُ قِسْمَانِ  
تَلَا

٢٢، إِبْدَالٌ رَأَوْ مَا بِرَأَوْ قِسْمٌ  
وَقَلْبُ إِسْنَادٍ لِمَثْنٍ  
قِسْمٌ

٢٣، وَالْفَرْدُ مَا قَيَّدَتْهُ بِثِقَةٍ  
أَوْ جَمَعَ أَوْ قَصَرَ عَلَى  
رِوَايَةٍ

٢٤، وَمَا بِعِلَّةٍ غُمُوضٍ أَوْ حَفَا  
مُعَلَّلٌ عَنْدهُمْ قَدْ عُرِفَا

٢٥، وَذُو اخْتِلَافٍ سَنَدٍ أَوْ مَثْنٍ  
مُضْطَرَبٌّ عِنْدَ أَهْلِ  
الْفَرِّ

٢٦، وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ  
مِنْ بَعْضِ أَلْفَاظِ الرِّوَاةِ  
اتَّصَلَتْ

٢٧، وَمَا رَوَى كُلُّ قَرِيبٍ عَنْ أَخِيهِ  
مُدَبَّجٌ فَأَعْرِفْهُ حَقًّا  
وَأَنْتَخِ

٢٨، مُتَّفِقٌ لَفْظًا وَخَطًّا مُتَّفِقٌ  
وَضِدُّهُ فِيمَا ذَكَرْنَا  
الْمُقْتَرَقُ

٢٩، مُؤْتَلَفٌ مُتَّفِقٌ الْخَطُّ فَقَطْ  
وَضِدُّهُ مُخْتَلِفٌ  
فَاخْشِ الْغَلَطَ

٣٠، وَالْمُنْكَرُ الْفَرْدُ بِهِ رَأَوْ غَدَا  
عَدِيلُهُ لَا يَحْمِلُ  
التَّفَرُّدَا

٣١، مَثْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدَ  
وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ  
كَرْدٌ

٣٢، وَالْكَذِبُ الْمُخْتَلَقُ الْمَصْنُوعُ  
لِيَ النَّبِيِّ فَذَلِكَ  
الْمَوْضُوعُ

٣٣، وَقَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ  
سَمَّيْتُهَا مَنْظُومَةً  
الْبَيَقُونِي

٣٤، فَوْقَ الثَّلَاثِينَ بِأَرْبَعٍ أَتَتْ  
أَقْسَامُهَا تَمَّتْ بِخَيْرٍ  
خُتِمَتْ

Arabic-English

## Line 1

Arabic

١, أَبْدَأُ بِالْحَمْدِ مُصَلِّيًا عَلَى  
مُحَمَّدٍ خَيْرِ نَبِيِّ أَرْسَلَا

## Transliteration

Abda'u bil,hamd muṣalliyan 'ala  
Muḥammadin khayri nabiyyin ursila

## English Translation

"I begin with praise, sending prayers upon  
Muhammad, the best of prophets ever sent."

## Notes

"أَبْدَأُ بِالْحَمْدِ" – Following prophetic practice: The Prophet (PBUH) said, "كل أمر ذي بال لا يبدأ فيه بالحمد لله فهو أقطع", "Every important matter not begun with praise of Allah is cut off (from blessings)." (Narrated by Abu Dawud and others)

"مُصَلِّيًا عَلَى مُحَمَّدٍ" – Sending salawat (salutations) upon the Prophet (PBUH) is encouraged in speech and writing.

Refer to:

"إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ..." (Qur'an 33:56)

"خَيْرِ نَبِيِّ أَرْسَلَا" – A form of tafdil (superlative) affirming Prophet Muḥammad (PBUH) as the best of all messengers, in line with his unique station in Islam.

Compare with: "كُنْتُ نَبِيًّا وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ" (Musnad Ahmad)

## Line 2

### Arabic

٢, وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٌ  
وَكُلُّ وَاحِدٍ أَتَتْهُ جِدَّةٌ

### Transliteration

Wa dhi min aqṣami al-ḥadithi 'iddah  
Wa kullu waḥidin atat,hu hiddah

### English Translation

"These are among the categories of hadith, a number,  
And each one comes with its own clear definition."

### Notes

The poet signals that what follows is a listing of hadith types, each with its limit/definition ("hiddah"), a reference to the *usul* (principles) behind classification.

The word "'iddah" (number) hints that this poem is systematic, listing multiple types in a countable structure.

## Line 3

### Arabic

٣, أَوَّلُهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ  
إِسْنَادُهُ وَلَمْ يَشُدَّ أَوْ يَعْزَلْ

### Transliteration

Awwalu,ha aṣṣaḥihu wa huwa ma ittiṣal  
Isnaduhu wa lam yashudd aw yu'all

### English Translation

"The first of them is Sahih, that which has  
A connected chain, without irregularity or flaw."

### Notes

Sahih: The highest category of hadith. According to hadith scholars, a sahih hadith must meet these five conditions:

Ittisal al-isnad – Continuous chain of narration

‘Adalah – Upright and reliable narrators

Dabt – Strong retention and precision

Adam al-shudhudh – No contradiction with stronger narrations

Adam al-‘illah – Free from hidden defects

Example of a sahih hadith:

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ..." – "Actions are judged by intentions."

(Sahih al-Bukhari, 1)

Isnad – chain of transmission

Shadh (شاذ) – an anomalous narration

‘Ilal (علل) – hidden flaws affecting authenticity

#### Line 4

#### Arabic

٤, يَرْوِيهِ عَدْلٌ صَابِغٌ عَنْ مِثْلِهِ  
مُعْتَمِدٌ فِي صَبْغِهِ وَنَقْلِهِ

#### Transliteration

Yarwihi ‘adlun ḍabiṭun ‘an mithlihi

Mu‘tamidun fi ḍabṭihi wa naqlihi

## English Translation

"It is narrated by one upright and precise,  
each from someone similar, trusted in memory and in transmission."

## Notes

These lines define the internal character and memory conditions for a hadith to be sahih.

‘Adl (عدل): Moral uprightness, free from major sin and dishonor

Dabt (ضبط): Accuracy in narration (either from strong memory or reliable documentation)

"A mithlihi" – Each narrator must be like the previous, i.e., trustworthy and accurate.

## Line 5

## Arabic

ه، وَالْحَسَنُ الْمَعْرُوفُ طُرُقًا وَغَدًا  
رَجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَا

## Transliteration

Wal,hasanu al,ma‘rufu turuqan wa ghada  
Rijaluhu la kaṣ,saḥihi ishtuhira

## English Translation

"And Hasan is well, known in its chains and spread,  
its narrators, though not like Sahih, are respected."

## Notes

Hasan Hadith: Slightly lower than sahih due to a mild weakness in memory, not character.

"Ma‘ruf turuqan" – A hadith transmitted through known chains, often with modest strength, yet accepted.

All narrators are upright, but memory may be slightly weaker.

Used frequently in Sunnah and is still a basis for rulings in fiqh.

hamd (حمد) – Praise specific to perfection (as opposed to shukr, which may follow a benefit)

Salawat (صلاة) – Asking Allah to raise the rank of the Prophet (PBUH)

Nabiyyin ursila – Past passive verb (ursila), indicating that Muhammad (PBUH) was sent, not self-claimed

Following the sunnah of beginning with praise and salutation on the Prophet (PBUH) is not just stylistic, it's a legal and spiritual preference in Islamic discourse.

The opening is modeled after khutbah al-hajjah and resembles the introductions found in books by scholars like al-Nawawi and Ibn al-Salah.

Hadith – A narration attributed to the Prophet (PBUH), whether words, actions, approvals, or characteristics

Hadd (حدّ) – Technical definition or boundary (not physical here, but epistemic/disciplinary)

The author signals a systematic categorization is coming. This sets up the pedagogical roadmap

Sahih (صحيح) – "Sound", meaning a hadith that meets the five conditions of authenticity

Isnad (إسناد) – The chain of narrators

Shadh (شاذ) – Contradictory narration to stronger versions

'Ilal (علل) – Subtle flaws undetectable except to trained scholars



This is the gold standard of hadith; all later classifications are compared to sahih

These criteria were developed and refined by scholars like al-Bukhari, Muslim, and later Ibn al-Salah

‘Adl (عدل) – Integrity, moral uprightness

Dabit (ضابط) – Accuracy and memory

Mu‘tamid (معتمد) – Trusted and accepted by the scholars

Each narrator must be upright, trustworthy, and capable

A break in these qualities drops the rating to hasan or da‘if

Hasan (حسن) – A narration whose chain is connected, narrators are reliable, but one or more have slightly weaker memory than required for sahih

Turuq (طرق) – Chains/routes of transmission

Ishtuhira (اشتهر) – Became known or accepted in scholarly circles

Hasan narrations are acceptable for legal rulings unless contradicted by stronger texts

Example: "ارحموا من في الأرض..." is often considered hasan li-ghayrih

## Lines 6–10

Arabic–English

Line 6

Arabic

٦, وَكُلُّ مَا عَنِ رُتْبَةِ الْحُسْنِ قَصُرُ  
فَهُوَ الضَّعِيفُ وَهُوَ أَقْسَامُ كَثُرُ

Transliteration

Wa kullu ma 'an rutbatil,ḥusni qaṣur  
Fahuwa al,ḍa'ifu wa huwa aqsamun kuthur

English Translation

"And all that falls short of hasan in grade  
is daif (weak), with divisions well arrayed."

Notes

"Daif (ضعيف)": Any hadith that does not meet the criteria of sahih or hasan due to broken chain, poor memory, dishonesty, or ambiguity.

"Aqsamun kuthur" (أقسامٌ كثر): Weak hadith is not a single category, it includes dozens of subtypes like mursal, mu'dal, munqati', maqlub, and munkar.

Note: Some daif hadiths may be used in non, legal contexts, especially if multiple weak chains support the same narration (tahsin li-ghayrih).

## Line 7

### Arabic

٧, وَمَا أُضِيفَ لِلنَّبِيِّ الْمَرْفُوعُ  
وَمُقْطَعٌ مَا لِلتَّابِعِيِّ يَقَعُ

### Transliteration

Wa ma uḍīfa lil,nabiyyi al,marfu‘

Wa Muqta‘un ma lil,tabi‘i yaqa‘

### English Translation

"What's ascribed to the Prophet is Marfu‘ by name,  
While Muqta‘ is what to a successor (tabi‘i) came."

### Notes

Marfu‘(مرفوع): A narration attributed to the Prophet (PBUH), regardless of the chain's strength.

Example: The Prophet (PBUH) said... (Even if weakly reported)

Muqta‘(مقطوع): A narration from a tabi‘i (successor to a Companion).  
It stops short of the Prophet.

It is important for assessing whether a narration holds prophetic authority.

## Line 8

### Arabic

٨, وَالْمُسْنَدُ الْمُتَّصِلُ الْإِسْنَادِ مِنْ  
أَوِيهِ حَتَّى الْمُصْطَفَى وَلَمْ يَبِنْ

### Transliteration

Wa-l-musnadu al-Muttasilu al-isnadi min

Rāwīhi ḥattā al-Muṣṭafā wa lam yabin

## English Translation

"And Musnad is what has an unbroken chain from its reporter to the Chosen one clear, plain."

### Notes

Musnad (مُسْنَد): A narration with a fully connected chain (isnad), going all the way back to the Prophet Muhammad PBUH without any missing links.

Muttasil al-isnad (المتصل الإسناد): Means the chain of narration is continuous and unbroken.

"Wa lam yabin" (ولم يبين): i.e., no break (invisibility or ambiguity) is present in the isnad.

This is a foundational category in hadith sciences. A musnad hadith can be sahih or da'if depending on the quality of the narrators, but structurally, it must be connected.

Not to be confused with the Musnad collections like Musnad Ahmad, this is an organizational format.

### Line 9

#### Arabic

٩, وَمَا يَسْمَعُ كُلُّ رَاوٍ يَتَّصِلُ  
إِسْنَادُهُ لِلْمُضْطَّقَى فَأَلْمُتَّصِلُ

#### Transliteration

Wa mā bisam'i kulli rāwin yattaṣil  
Isnaduhu lil-Muṣṭafā fa-l-Muttasil

## English Translation

"What each narrator heard in an unbroken way,  
Linked back to the Prophet that's 'Muttasil,' we say."

## Notes

This line elaborates on "Muttasil" (متصل) = "connected" hadith.

The emphasis is on direct hearing, each narrator received the hadith from the one above without interruption.

A Muttasil hadith could be sahih, hasan, or da'if, depending on other conditions (like memory, integrity).

This is contrasted with munqaṭi' (broken-chain hadith), where some narrators are missing or unknown.

The connection is auditory (بِسْمِعٍ), meaning actual transmission, not just theoretical permission.

## Line 10

### Arabic

١٠, مُسَلْسَلٌ قُلْ مَا عَلَيَّ وَضْفٍ أَتْ  
مِثْلُ أَمَّا وَاللَّهِ أَنْبَانِي الْفَتَى

### Transliteration

Musalsalun qul mā 'alā waṣfin atā  
Mithlu amā wallāhi anba-nī al-fatā

### English Translation

"Musalsal is what comes with a set style or phrase,  
Like 'By Allah, the young man told me' it stays."

## Notes

Musalsal (مُسَلْسَل): A type of hadith where each narrator transmits the hadith in the same manner or wording, or even with the same action or condition.

Examples: Every narrator says "Anbani al-fata" or begins with "Wallahi..." etc.

It may include a chain of actions (e.g., each narrator smiling, shaking hands, and sitting) or phrases.

Often used to preserve the teaching context or emphasis.

This type of isnad preserves both text and mannerism, enhancing authenticity and emotional transmission.

It's often a mark of careful transmission and is beloved in hadith culture, though musalsal chains are often fragile or less frequent.

**Daif (ضعيف)** – A narration that fails to meet the conditions of sahih or hasan. Reasons include:

- Disconnected chain
- A narrator with poor memory or character
- Known contradiction or fabrication

**Aqşam (أقسام)** – Subtypes: Examples include munkar, maqlub, matruk, mu'allaq

Weak hadith are generally not used for rulings, unless:

They support other narrations instead they are used in fada'il al-a'mal (virtues)

**Marfu'** (مرفوع) – "Elevated to the Prophet (PBUH)" A narration directly attributed to the Prophet (PBUH), a saying, action, approval, or description.

Examples:

- Statement

"The Prophet (PBUH) said: 'Actions are judged by intentions.'"  
Marfu' by statement – Direct speech of the Prophet.

- Action

"The Prophet (PBUH) used to pray two rak'at before the Fajr prayer."  
Marfu' by action – Companion describes what the Prophet did.

- Taqir (Approval)

A companion ate lizard in the Prophet's presence, and the Prophet remained silent.

Marfu' by tacit approval – Silence = approval in prophetic context.

**Muqta'** (مقطوع) – "Severed at a Tabii'" A narration ending at a Tabii', not the Prophet (PBUH). Often contains legal rulings or opinions.

Examples:

- Legal Opinion

Al-Hasan al-Basri said: "There is no zakah on horses."

A non-prophetic opinion, muqta' narration.

- Practice Description

Ibn Sirin said: "They (the salaf) would fast on the white days of every month."

Historical insight from a tabii', not a hadith of the Prophet.

- Interpretive Statement

Mujahid said: "The 'darkness upon darkness' in the verse refers to sea, clouds, and waves."

Tafsir by a tabii' – muqta', not marfu'.

**Mursal** (مرسل) – "Skipped Companion" A Tabii' reports directly from the Prophet (PBUH), skipping the companion.

**Examples**

- Legal Ruling

Sa'id ibn al-Musayyib said: "The Prophet (PBUH) said: 'There is no bequest for an heir.'"

Mursal – companion is missing between Sa'id and the Prophet.

- Ritual Practice

Al-Zuhrī said: “The Prophet (PBUH) performed ablution for every prayer.”

Mursal – Zuhrī didn’t meet the Prophet; companion is omitted.

- Moral Teaching

Ata said: “The Prophet (PBUH) said: ‘Whoever harms a Muslim will be harmed by Allah.’”

Again, no companion named – Mursal.

**Musnad (مسند)** – “With Full Chain to the Prophet” A narration with a complete, connected isnad to the Prophet (PBUH), even if weak.

## Examples

Musnad Ahmad

“Imam Ahmad said: ‘Abu Hurayrah narrated from the Prophet (PBUH)...’”

Found in a Musnad collection with full chain provided.

- Narration with Weak Narrator

A narration has a full chain, but one narrator has a poor memory. Still musnad because it’s structurally connected, even if not sahih.

- By Companion

Imam Ahmad groups hadiths by companions, e.g. all narrations from ‘Ali ibn Abi Talib.

Musnad format – organized by companion, not by topic.

**Muttasil (متصل)** – “Connected” Every narrator in the chain met and heard from the next person no breaks.

## Examples

- Classic isnad

Malik → Nafi’ → Ibn ‘Umar → Prophet (PBUH)

Each narrator met and transmitted from the other – muttasil.

- Scholarly chain

Al-Shafi’i from Malik from Nafi’ from Ibn ‘Umar from the Prophet  
All are known to have met – fully connected.



## Hadith in Sahih Muslim

“From Abu Hurayrah, from the Prophet (PBUH)...”  
Muslim verifies hearing and meeting thus, it is muttasil.

‘Adl Dabit (عدل ضابط) – “Trustworthy & Precise” The narrator is:

- ‘Adl (just): Morally upright
- Dabit: Strong memory and precision

## Examples

- Narrators in Sahih Bukhari

E.g. Yahya ibn Sa‘id al-Qattan  
Known for high integrity and strong memory

- A narrator who forgets sometimes

May fail ḍabt, even if religious – not accepted in sahih hadith.

- Righteous but careless narrator

One who fabricates or confuses hadiths lacks both ‘adl and ḍabt.  
His narrations are rejected.

**Shadh** (شاذ) – “Anomalous” A narration that contradicts a stronger, more authentic report.

## Examples

- Rare fasting narration

One hadith says: “The Prophet forbade fasting on Fridays.”  
But stronger versions say: “He forbade fasting Fridays alone.”  
First hadith is shadh.

- Contradictory action

A trustworthy narrator says the Prophet prayed four rak‘at at ‘Arafah.  
But 10 stronger chains say two rak‘at.  
That one narration is shadh.

- Opposes ijma‘

A narration claims the Prophet distributed inheritance equally among all children, including girls and boys.  
Contradicts Qur’an and consensus – shadh.

**Mu'allal (معلل)** – "Hidden Defect" A hadith that appears sound but has a hidden flaw in chain or content.

## Examples

- Apparent isnad issue

A narration claims: "Ibn Ishaq narrated from 'A'ishah."

But research shows: They never met.

Flaw = Mu'allal.

- Switched names

A narrator mixes up 'Amr ibn Dinar and 'Amr ibn Shu'ayb

Subtle confusion = hidden flaw.

- Wrong placement in chain

Narrator inserts a missing name to make the chain look complete.

Not obvious unless compared with other isnads.

**Munqati' (منقطع)** – "Interrupted" is an hadith with a missing link anywhere in the chain of narration (isnad), but not necessarily consecutive.

## Illustration

Imam al-Tirmidhi narrates:

"Yahya ibn Sa'id narrated to us, from Muhammad ibn Ibrahim, from 'Alqamah, from the Prophet (PBUH)..."

However, historical investigation reveals that 'Alqamah never met the Prophet (PBUH), he was a successor (tabii'), not a companion. Thus, there is at least one missing link, making this a Munqati' hadith.

**Mu'dal (معضل)** – "Perplexing" It is a hadith with two or more consecutive narrators missing in the isnad.

## Illustrations

A narrator says:

"Malik narrated to us from the Prophet (PBUH)..."

But it is known that Imam Malik did not meet the Prophet (PBUH) and normally narrates through Nafi' from Ibn 'Umar.

So, two links are missing: Malik → Nafi' → Ibn 'Umar → Prophet (PBUH).

Hence, this is a Mu'dal hadith due to two consecutive drops in the

chain.

### **Man‘ut (منعوت) – "Described" or "Qualified"**

It is not a technical hadith category like other terms; rather, it's a literary or poetic term referring to something described or adorned with qualities.

"man‘ut" refers to a described noun, and the attributes following is the na‘t (descriptive adjectives).

In a hadith poetic context, scholars might say:

“The Prophet is man‘ut with mercy, as Allah said: ‘And We have not sent you except as a mercy to the worlds’.”

This is metaphorical or poetic usage rather than a classification of hadith chains.

Some schools (like Imam Malik’s) were more accepting of mursal hadiths, especially if the tabi‘i was trustworthy and the content supported by other narrations.

## Lines 11–15

Arabic - English

### Line 11

Arabic

١١, كَذَلِكَ قَدْ حَدَّثَنِيهِ قَائِمًا  
أَوْ بَعْدَ أَنْ حَدَّثَنِي تَبَسَّماً

### Transliteration

Kadhālīka qad ḥaddathanīhi qā'imān  
Aw ba'da an ḥaddathanī tabassama

### English Translation

"Likewise, (he) narrated it to me while standing,  
Or after he narrated it, he smiled."

### Notes

This line illustrates the ways of narration, often reflecting how meticulous narrators were.

"قَائِمًا" – indicates the narrator transmitted the hadith while standing, an acceptable mode.

"تَبَسَّماً" – "he smiled" refers to the demeanor of narrators, often recorded in isnad literature to show transmission occurred in a particular setting or emotional state.

This reflects how even minute details like posture or facial expression were documented to preserve accuracy.

While not a classification type itself, this line shows the depth of precision in hadith transmission.

### Line 12

Arabic

١٢, عَزِيزُ مَرْوِيٍّ اِثْنَيْنِ أَوْ ثَلَاثَةٍ  
مَشْهُورُ مَرْوِيٍّ فَوْقَ مَا ثَلَاثَةٍ

### Transliteration

‘Azeezu marwī ithnayn aw thalāthah  
Mashhūru marwī fawqa mā thalāthah

## English Translation

“‘Azeez is what is reported by two, or three,  
Mashhūr is what’s narrated by more than three.”

### Notes

‘Azeez (عزيز): A hadith with at least two reliable narrators in every level of the chain. It's rarer than mashhur but more than gharib (which only has one).

Mashhur (مشهور): A hadith that is transmitted by more than three at each level of the isnad.

This categorization relates to levels of spread (tawatur) and strength.

Mashhur originally may have been gharib or ‘Azeez but gained wide acceptance and transmission over time.

Examples:

‘Azeez: “None of you truly believes until he loves for his brother...”  
(reported by Anas and others)

Mashhur: "Actions are by intentions" – initially ‘Azeez, then widely reported.

## Line 13

### Arabic

١٣, مُعْنَعَنْ كَعَنْ سَعِيدٍ عَنْ كَرَمٍ  
وَمُبْهَمٌ مَا فِيهِ رَاوٍ لَمْ يُسَمَّ

### Transliteration

Mu'an'anun ka 'an Sa'idin 'an Karam  
Wa mubhamun mā fihi rāwin lam yusamm

### English Translation

"Mu'an'an like: 'from Sa'id, from Karam',  
And Mubham: where a narrator's name is not mentioned."

### Notes

Mu'an'an (معنعن): A hadith where the word "'an" (from) is used in the isnad. Example: "An Sa'id 'an Karam."

Acceptable if conditions of transmission are met (e.g. narrators are contemporaries and known to have met).

Mubham (مبههم): Literally "obscure" – a narrator is not named, such as "a man told me" or "someone narrated".

Weakens the hadith due to lack of knowledge about the narrator's reliability.

## Line 14

### Arabic

وَكُلُّ مَا قَلَّتْ رِجَالُهُ عَلاَ ۚ  
وَضُدُّهُ ذَاكَ الَّذِي قَدْ نَزَلَ

### Transliteration

Wa kullu mā qallat rijaluhu ‘alā  
Wa ḍidduhu dhāk alladhī qad nazaḷā

### English Translation

"Every (hadith) with fewer narrators is raised in status,  
Its opposite is what has gone down (in rank)."

### Notes

The poet highlights a general principle:

The fewer the narrators in the chain, when they are reliable, the higher the hadith's rank (due to reduced possibility of error or fabrication).

"Qallat rijaluhu" – meaning fewer intermediaries between the source and recorder.

"Ḍidduhu..." – hadiths with longer isnads or more narrators may be weaker unless other factors improve their standing.

This is a general observation, not a hard rule, context matters.

## Line 15

### Arabic

١٥, وَمَا أَصْفَتْهُ إِلَى الْأَصْحَابِ مِنْ  
قَوْلٍ وَفِعْلٍ فَهُوَ مَوْقُوفٌ زَكِيٌّ

### Transliteration

Wa mā aḍaṭtahu ilā al-aṣḥābi min  
Qawlin wa fi'lin fahuwa mawqūfun zukin

### English Translation

"And whatever you attribute to the Companions,  
Of word or deed, that is known as Mawqūf."

### Notes

Mawqūf (موقوف): A narration stopping at a Companion not attributed to the Prophet (PBUH).

Example: 'Umar said, "Account yourselves before you are taken to account."

Applies to both statements and actions of Companions.

Does not carry the same authority as marfu' (prophetic hadith), but still used in legal and ethical discourse.



### Line 16

#### Arabic

١٦- وَمُرْسَلٌ مِنْهُ الصَّحَابِيُّ سَقَطَ  
وَقُلْ غَرِيبٌ مَا رَوَى رَاوٍ فَقَطْ

#### Transliteration

Wa mursalun minhu aṣ-ṣaḥābiyyū saqaṭ  
Wa qul gharibun mā rawā rāwin faqaṭ

#### English Translation

"A Mursal is when the Companion is dropped,  
And Gharib is what is narrated by only one."

#### Notes

Mursal (مرسل): A hadith in which a Successor (تابعي) says, "The Prophet said..." without mentioning the Companion in between.

This missing link creates weakness due to unknown status of the intermediary.

Example: Al-Hasan al-Basri says: "The Prophet (PBUH) said..." ← Companion unknown.

Gharib (غريب): A hadith transmitted by only one narrator at any point in the chain.

Example: "إنما الأعمال بالنيات..." was gharib at first (narrated only by 'Umar from the Prophet (PBUH)).

**Gharabah** can occur in any level of the isnad.

## Line 17

### Arabic

١٧- وَكُلُّ مَا لَمْ يَتَّصِلْ بِحَالِ  
إِسْنَادِهِ مُنْقَطِعُ الْأَوْصَالِ

### Transliteration

Wa kullu mā lam yattaṣil biḥāl  
Isnaduhu munqati‘u al-awsal

### English Translation

"Whatever chain is not fully connected  
Its isnad is one with broken links."

#### Notes

Munqati‘ (منقطع): A disconnected hadith where there is a missing narrator somewhere in the chain.

Can happen anywhere in the isnad, unlike mursal (which is missing the Companion only).

“Munqati‘ al-awsal” – literally, "cut-off connections."

Not acceptable unless supported by other chains.

## Line 18

### Arabic

١٨- وَالْمُغْضِلُ السَّاقِطُ مِنْهُ اثْنَانِ  
وَمَا أَتَى مُدَلِّساً نَوْعَانِ

### Transliteration

Wal-mu‘ḍalu as-sāqiṭu minhu ithnān  
Wa mā atā mudallisan naw‘āni

## English Translation

"The Mu'dal has two narrators missing from it,  
And what comes as Mudallas is of two types."

### Notes

Mu'dal (معضل): A more severe form of disconnection of two consecutive narrators are missing from the isnad.

Example: A Tabi'i says: "The Prophet said..." when two narrators are missing between them.

Mudallas (مدلس): A hadith affected by Tadlis is concealment or ambiguity in the isnad.

Two types follow in the next lines.

### Line 19

### Arabic

١٩- الْأَوَّلُ الْإِسْقَاطُ لِلشَّيْخِ وَأَنْ  
يَنْقُلَ عَمَّنْ فَوْقَهُ بِعَيْنٍ وَأَنْ

### Transliteration

Al-awwalu al-isqāṭu li-sh-shaykhi wa an  
Yanqula 'amman fawqahu bi-'an wa an

### English Translation

"The first (type) is dropping the direct shaykh,  
While narrating from above him using 'from' and 'that'."

## Notes

This is Tadrīs al-Isnad: A narrator omits his direct teacher, implying he heard from someone higher in the chain using ambiguous terms like "an" (from) or "anna" (that).

This misleads others into thinking the isnad is connected, when it's not.

Common among narrators trying to conceal weak links or make their isnad appear prestigious.

## Line 20

### Arabic

۲۰- وَالثَّانِ لَا يُسْقِطُهُ لَكِنْ يَصِفُ  
أَوْصَافَهُ بِمَا بِهِ لَا يَتَعَرَّفُ

### Transliteration

Wa-th-thānī lā yusqīṭuhu lākin yaṣif  
Awṣāfahu bimā bihi lā yan'arif

### English Translation

"The second (type) doesn't drop him, but describes him  
In a way by which he can't be recognized."

## Notes

Gharib: A hadith with only one narrator at any stage of the chain.

Tadrīs (تدليس) means concealment or ambiguity in the isnad (chain of narrators). It is when a narrator makes the chain appear more sound or connected than it really is, without lying outright.

A hadith affected by Tadrīs is called Mudallas (مدلس).

## Why It Matters

Tadrīs creates doubt about whether the narrator actually heard the hadith from the person he names.

It may invalidate the isnad, especially if the narration is claimed to be connected (muttasil).

## Two Main Types of Tadrīs

1. **Tadrīs al-Isnad** (تدليس الإسناد) – Concealing the real

When a narrator omits his immediate teacher (often weak or unknown) and quotes a higher-up narrator whom he didn't hear the hadith from but he makes it appear as though he did.

### **Illustrations of Tadlis al-Isnad**

- Using ambiguous wording

Narrator says: "From al-Zuhri..."

But he never heard directly from al-Zuhri, he got it through a weak transmitter, which he omits.

The problem here is that it makes it appear direct when it isn't direct.

- Dropping weak teacher

Narrator: "Sufyan said: 'I heard from Ibn Jurayj...'"

But in truth, Sufyan got it through a weak person, then from Ibn Jurayj. He drops the weak one to protect the chain.

- Fabricated connection

A student of a scholar hears his lecture through books, not directly.

Later, he says:

"X narrated to me"

without clarifying it was via writings or public recitation, not personal teaching.

### **Verdict**

If the narrator uses vague terms like "an" (عن) without saying "I heard" (سمعت), Tadlis is suspected.

This narration becomes mudallas and is considered weak unless explicitly clarified.

### **2. Tadlis al-Shuyukh (تدليس الشيوخ) – Hiding the identity of the teacher**

When a narrator disguises the name or identity of his teacher (usually weak or unknown) by:

- Using rare names
- Mentioning only nicknames
- Changing kunya or lineage

### **Illustrations of Tadlis al-Shuyukh**

- Using uncommon name

Instead of saying: “Narrated from Muhammad ibn Sa‘id” (a weak narrator),

He says: “Narrated from Abu Abdillah al-Dimashqi.”

Same person, but concealed behind nickname or geography.

- Switching name-order

Instead of saying: “From Hammad ibn Salamah,”

He says: “From Ibn Salamah,” hiding the full name to avoid scrutiny.

- Mentioning lineage only

Saying: “From al-Qurashi,”

when the real name is a known weak narrator, he uses tribal attribution only.

## Verdict

The teacher did exist and taught the narrator, but the narrator hides his true identity to make the hadith appear stronger.

Considered deceptive, though not an outright fabrication.

|                                                                       |  |  |  |  |
|-----------------------------------------------------------------------|--|--|--|--|
| Definition                                                            |  |  |  |  |
| Weakness: Hiding the teacher's name and replacing someone higher up   |  |  |  |  |
| Hiding the teacher's identity by using al-Dimashqi or unfamiliar term |  |  |  |  |

## When is a Mudallas Hadith Accepted?

Only accepted if the narrator explicitly says: “I heard” (سمعت) or “He told me” (حدثني), showing direct hearing.

Otherwise, if only عن (‘an) is used, and the narrator is known for Tadlis, the hadith is rejected in Sahih classification.



## Lines 21–25

### Line 21

#### Arabic

٢١- وَمَا يُخَالِفُ ثِقَّةً بِهِ الْمَلَأَ  
الشَّاذَّ وَالْمَقْلُوبُ قِسْمَانِ تَلَا

#### Transliteration

Wa mā yukhālif thiqaṭun bihi al-malā  
Ash-shadh wa al-Maqlubu qismāni talā

#### English Translation

"What a trustworthy narrator contradicts the group in,  
Is Shadh and Maqlub, two types that follow."

#### Notes

Shadh (شاذ): A hadith in which a reliable narrator contradicts more reliable narrators in either the isnad or matn.

Even though the narrator is trustworthy, his isolated report is rejected due to conflict with stronger sources.

Maqlub (مقلوب): A hadith where parts are flipped, either in chain or text.

The poet mentions these as two types of irregularity (shudhudh).

"bihi al-mala" – al-mala refers to the majority or established scholars.



## Arabic

٢٢- إِبْدَالُ رَاوٍ مَا بِرَاوٍ قِسْمٌ  
وَقَلْبُ إِسْنَادٍ لِمَتْنٍ قِسْمٌ

## Transliteration

Ibdālu rāwin mā bi-rāwin qism  
Wa qalbu isnadin li-matnin qism

## English Translation

"One kind is swapping one narrator for another,  
Another is flipping the isnad for the matn (or vice versa)."

## Notes

Two types of Maqlub (inverted) hadith:

- Ibdāl al-rāwī – switching one narrator's name with another.

Example: Narrating from al-Zuhrī instead of al-Zuhrī's student.

- Qalb al-isnad wal-matn – switching the chain of narration with the content or mixing up the isnad structure.

Example: Assigning the isnad of one hadith to the matn of another.

These can happen due to error (e.g., memory mix-up) or, rarely, fabrication.

## Line 23

### Arabic

٢٣- وَالْفَرْدُ مَا قَيَّدَتْهُ بِثِقَةٍ  
أَوْ جَمْعٍ أَوْ قَصْرٍ عَلَى رِوَايَةٍ

### Transliteration

Wal-fardu mā qayyadtahu bithiqatin  
Aw jam'in aw qaṣrin 'alā riwāyah

### English Translation

"Al-Fard is what you limit by a reliable narrator,  
Or a group, or restrict to a specific narration."

### Notes

Fard (فرد): A hadith with uniqueness in its transmission. Can be:

Mutlaq (absolute): Only one narrator at any level.

Nisbi (relative): Uniqueness with respect to a certain location, time, or chain.

This line describes how fard is identified:

Restricted to one thiqa (trustworthy) narrator.

Restricted to one group.

Restricted to a particular chain or path (i.e., it has no supporting chains).

## Line 24

### Arabic

٢٤- وَمَا بَعِلَّةٌ غُمُوضٍ أَوْ خَفَا  
مُعَلَّلٌ عِنْدَهُمْ قَدْ عُرِفَا

### Transliteration

Wa mā bi-'illatin ghumūdīn aw khafā  
Mu'allalun 'indahumu qad 'urifā

### English Translation

"What has a subtle or hidden defect,  
Is Mu'allal, as they (scholars) have come to define."

### Notes

Mu'allal (مُعَلَّل): A hadith with a hidden flaw ('illah), not obvious on the surface.

The isnad may appear sahih, but further analysis reveals contradiction or a dropout.

"Ghumūd" = obscurity, and "khafā" = hiddenness.

These flaws often require deep expertise to identify.

Example: Conflicting versions where a narrator unintentionally erred but wasn't noticed unless compared with other transmissions.

## Arabic

٢٥- وَذُو اخْتِلَافٍ سَنَدٍ أَوْ مَثْنٍ  
مُضْطَرِبِّ عِنْدَ أَهْلِ الْفَنِّ

## Transliteration

Wa dhū ikhtilāfi sanad aw matn  
Mudtaribun ‘inda uhayli al-fann

## English Translation

"And that which has conflicting sanad or text,  
Is Mudtarib, according to the people of the craft."

### Notes

1. Mudtarib (مضطرب) – “Unresolvably Conflicting”

A hadith is Mudtarib (confused or inconsistent) when:

- |       |                                                                |
|-------|----------------------------------------------------------------|
| (i)   | Multiple versions exist from the same narrator (or narrators), |
| (ii)  | The differences are significant (in chain or text),            |
| (iii) | And there is no way to determine which version is correct.     |

## Illustrations

- Number of Rak’āt in a Prayer

**One version:** “The Prophet (PBUH) prayed two rak’āt at a place.”

**Another version:** “He prayed four rak’āt.”

Narrated by the same narrator, with no other supporting evidence.

No way to determine which is correct = Mudtarib.

- Amount of Dowry Given

**One version:** A hadith from a companion says: “The Prophet (PBUH) gave 400 dirhams as dowry.”

a narration from the same narrator says: “He gave 500 dirhams.”

**Another version:** a narration from the same narrator says: “He gave 500 dirhams.”

No contextual difference and no strong preference.

Contradiction in content = Mudtarib.

- Conflicting Isnads

**One version:** “Narrated by A from B from C.”

**Another:** “Narrated by A from D from C.”

A reports both ways, but no scholars confirm one over the other.

Chain inconsistency = Mudtarib isnad.

**Shadh** (شاذ) – “Irregular”

A hadith in which a trustworthy narrator narrates something that contradicts:

A more reliable narrator, or a larger group of narrators.

### Illustrations

- Contradicting Well-Known Report

One reliable narrator says: “The Prophet (PBUH) performed Witr with five rak‘āt.”

But stronger, more widespread narrations say: three rak‘āt.

The five-rak‘āt version is shadh.

- Disagreement in Fasting Practice

A single trustworthy narrator reports: “The Prophet forbade fasting on Saturdays.”

But other, more reliable narrators mention no such prohibition.

The lone narration is shadh, even if the narrator is reliable.

- Changed Ruling

A narrator reports: “Wudu is invalidated by touching a woman.”  
But the majority of stronger chains report the Prophet touched his wives and prayed without renewing wudu.

Lone report = shadh due to contradiction with stronger sources.

**Maqlub (مقلوب)** – “Reversed”

Something has been flipped in the hadith, either in:

The chain (isnad) or the text (matn)

## Illustrations

- Name Switch in Chain

Narrator says: “From al-Zuhri from al-Awza’i,”  
But the accurate chain is: “From al-Awza’i from al-Zuhri.”

Inverted chain = Maqlub isnad.

- Textual Reversal

The hadith says: “The Prophet (PBUH) said: ‘Make things hard, not easy.’”

But the authentic hadith is: “Make things easy, not hard.”

Words reversed = Maqlub matn (serious issue).

- Misattribution of Companion

Narrator says: “Narrated by Abu Hurayrah,”  
But evidence shows it was actually Ibn ‘Umar.

Companion’s name flipped = Maqlub.

**Fard (فرد)** – “Singular/Narrated Alone”

A hadith that is only reported by one person, at any level of the chain.

## There are two types

- Absolute Fard: Entire hadith has only one narrator.
- Relative Fard: One narrator at a specific level (e.g., only one person narrates from a particular teacher).

## Illustrations of Fard

- Only Companion Narrates

A hadith only reported from the Prophet (PBUH) by Anas ibn Malik. This is fard mutlaq (absolute singularity).

- Only One Student from a Scholar

Only Yahya narrates from Shu'bah this hadith, although others studied with him.

Fard nisbi (relative singularity) at one level.

- Unique Practice Reported

“The Prophet (PBUH) said: ‘Use the miswak before every prayer.’”  
Only one narrator transmits it with this wording.

If no other narrations exist for this exact text, it's fard.

### **Mu'allal (معلّل)** – “Hidden Defect”

The hadith appears sound, but has a hidden flaw as

- A break in the chain
- A narrator didn't meet another
- An error in order or attribution
- Only detectable by expert scholars

## Illustrations

- Claimed Meeting that Didn't Occur

A narrator says: “I heard from al-Zuhri.”

Scholars discover he never met al-Zuhri.

Chain looks connected but is flawed = mu'allal.

- Swapped Names in Chain

One version: “From Malik from Nafi'.”

Another version (with stronger chains): “From Nafi' from Malik.”

Experts confirm the second is accurate.

Subtle flaw = mu'allal.

- Silent Defect in a Sound Chain

A hadith with full isnad is found in both Bukhari and Muslim, but scholars like Ibn Rajab show a flaw in narrator's memory only for this



hadith.

Rare, but serious issue – only seen by experts = mu'allal.

## Lines 26–30

Line 26

### Arabic

٢٦- وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ  
مِنْ بَعْضِ أَلْفَازِ الرُّوَاةِ اتِّصَلَتْ

### Transliteration

Wal-Mudrajatu fī al-hadithi mā atat  
Min ba‘ḍi alfāẓi ar-ruwāti ittiṣalat

### English Translation

"Interpolations in hadith are those that occur  
From the words of narrators being attached (to the text)."

### Notes

Mudraj (مدرج): A hadith where extra words from a narrator (usually a comment or explanation) are inserted into the matn and mistakenly considered part of the Prophet's words.

This is not fabrication, but confusion due to editing or recitation.

Example: A narrator might say something like:

"The Prophet said: 'Wudū' is required..." then adds his own explanation.

If this is not clearly distinguished, it becomes mudraj.

Scholars identify mudraj through comparing multiple versions.

٢٧- وَمَا رَوَى كُلُّ قَرِينٍ عَنْ أَخِيهِ  
مُدَبِّجٍ فَأَعْرِفْهُ حَقًّا وَأَتَّخِذْهُ

### Transliteration

Wa mā rawā kullu qarīnin ‘an akhīh  
Mudabbajun fa‘rif-hu ḥaqqan wa antakhih

### English Translation

"What each peer narrates from his companion,  
Is called Mudabbaj, know it truly and take note."

#### Notes

Mudabbaj (مدبّج) – “Mutual Narration Among Peers”

Mudabbaj refers to hadiths where:

Two narrators of the same generation/level (ṭabaqah) narrate from each other.

This typically means

- They were peers in scholarship or age,
- They studied together, or
- They taught each other reciprocally.

The term “qarīn” (قرين) is used for these peers.

### Why It Matters

It matters because it shows mutual scholarly trust.

Also, it helps hadith critics evaluate network strength, authenticity, and peer review.

It indicates a close scholarly relationship, often both were authorities.

### Illustrations of Mudabbaj

1. Al-Zuhrī and Yahyā ibn Sa‘īd al-Anṣārī

Al-Zuhrī narrates from Yahyā ibn Sa‘īd,

And Yahyā ibn Sa‘īd also narrates from al-Zuhrī.

They were peers from the same generation of Tabii'n.  
This is a classic mudabbaj relationship.

## 2. Shu'bah ibn al-Ḥajjāj and Sufyan al-Thawri

Both are great hadith imams.

Shu'bah narrated from Sufyan, and Sufyan narrated from Shu'bah.

They were contemporaries and peers in knowledge.  
Their mutual narration shows high scholarly trust.

## 3. Ibn 'Uyaynah and Ibn Jurayj

Sufyan ibn 'Uyaynah narrated from 'Abd al-Malik ibn 'Abd al-'Azeez ibn Jurayj,

And Ibn Jurayj also narrated from Ibn 'Uyaynah.

Both were scholars in Mecca and shared many teachers.

## Line 28

### Arabic

٢٨- مُتَّفِقٌ لَفْظاً وَخَطاً مُتَّفِقٌ  
وَضَدُّهُ فِيمَا ذَكَرْنَا الْمُتَّفَرِّقُ

### Transliteration

Muttafiq lafẓan wa khaṭṭan muttafiq  
Wa ẓidduhu fīmā dhakarnā al-muftariq

### English Translation

"Names that agree in sound and writing are Muttafiq,  
Its opposite, in what we've said, is Muftariq."

#### Notes

#### Muttafiq (متفق)

Muttafiq refers to different individuals who have:

The same name (full or partial),

Spelled identically,

But are not the same person.

Requires distinguishing by additional info like:  
their teachers, students, region, or birth/death dates.

#### Illustrations of Muttafiq

1. Muhammad ibn ‘Abdullah

Common name across many narrators.

## Example

Muhammad ibn ‘Abdullah al-Anṣārī (Basran, student of Ibn ‘Uyaynah)

Muhammad ibn ‘Abdullah al-Dārimī (Compiler of Sunan al-Dārimī)

Same name, but completely different identity, region, and scholarly role.

### 2. Ahmad ibn Sa‘īd

One is Ahmad ibn Sa‘īd al-Dārimī,

Another is Ahmad ibn Sa‘īd al-Rāzī.

Same name and era, but different cities and chains.

### 3. ‘Ali ibn al-Hasan

There’s ‘Ali ibn al-Hasan ibn Shāfi‘ (a well-known narrator from Marw),

And ‘Ali ibn al-Hasan ibn ‘Ali, who is less known and from a different family line.

Same name structure, different individuals requires biographical detail to distinguish.

## Muftariq (مفترق)

Muftariq refers to names that appear the same, but are actually different people, often:

From different regions,

Of different reliability,

Or from different time periods.

Difference between Muttafiq and Muftariq

Muttafiq: is same name but different people.

Muftariq: is when name looks the same, but falsely assumed to be the same narrator, recognizing the difference is important.

## **Illustrations of Muftariq**

### **1. Salim ibn ‘Abdullah**

Salim ibn ‘Abdullah ibn ‘Umar – famous Tabii’, son of Companion ‘Abdullah ibn ‘Umar.

Another Salim ibn ‘Abdullah – a later narrator, less known.

Important not to confuse the two, only the first is thiqa and narrates directly from Companions.

### **2. Ahmad ibn Yunus**

Ahmad ibn Yunus al-Kufi (a reliable narrator used by Bukhari and Muslim),

And Ahmad ibn Yunus al-Razi, who is less prominent.

Mistaking one for the other would affect hadith grading.

### **3. Ibn al-Mubarak**

Famous one: ‘Abdullah ibn al-Mubarak (from Khurasan, scholar and ascetic).

Another person nicknamed Ibn al-Mubarak existed, but was less known and less reliable.

They must be distinguished to avoid misattribution.

## **Why It Matters**

In hadith criticism, failure to distinguish between muttafiq and muftariq:

- Can compromise the isnad,
- Leads to false authentication or rejection,
- Or distorts the historical record.

## Line 29

### Arabic

٢٩- مُؤْتَلِفٌ مُتَّقِيبٌ الْخَطِّ فَقَطْ  
وَضِدُّهُ مُخْتَلِفٌ فَاخْشِ الْغَلَطَ

### Transliteration

Mu'ta'lifun muttaqqiqu al-khaṭṭi faqaṭ  
Wa ḍidduhu mukhtalifun fakhsha al-ghalaṭ

### English Translation

"Mu'talif is that which looks alike only in writing,  
Its opposite is Mukhtalif so beware of error!"

### Notes

Mu'talif (مؤتلف): Names that look the same in writing but differ in pronunciation.

Example: "Ḥabeeb" and "Khabbab" may be misread in handwritten texts.

Mukhtalif (مختلف): Names that look similar but differ slightly in dots or vowelization.

Reader must use context and expert judgment to distinguish.

This line warns against copyist errors and reader misidentification in isnad.

## Line 30

### Arabic

٣٠- وَالْمُنْكَرُ الْفَرْدُ بِهِ رَأَوْ غَدَا  
غَدِيلُهُ لَا يَحْمِلُ التَّفَرُّدَا

### Transliteration

Wal-munkaru al-fardu bihi rāwin ghadā  
'Adīluhu lā yaḥmilu at-tafarrudā

### English Translation

"And Munkar is a hadith narrated alone by one,  
While his peer (in rank) is unfit to bear such singularity."



## Notes

‘**Adiluhu** (عادلّه) – “His equal or peer”

“Adiluhu” means the narrator’s equal in reliability and status often peers who:

Lived in the same time,

Had the same teacher(s),

Were known for similar scholarly reputation.

- Rule

If a weak or average narrator reports something alone, and his ‘adiluh (peers) do not report it, and it's not something he's strong enough to carry alone, then:

The hadith is rejected.

## Illustration

Narrator A (moderate) reports: “The Prophet (PBUH) prayed 7 rak‘ahs at Fajr.”

But his peers (‘adiluh), including Narrators B, C, and D, all of equal or higher standing never reported it.

This makes the report suspicious or munkar.

## Illustration

A student of al-Zuhri narrates a hadith that no other student of al-Zuhri mentions even though they are more reliable.

Since the narrator isn’t strong enough to stand alone, the narration is rejected.

## Illustration

A hadith is only reported by a less reliable narrator of Imam Malik, while more accurate students never report it.

This contradiction with his ‘adiluh makes it weak.

**Mudraj** (مدرج) – “Interpolated Text”

A mudraj hadith contains a narrator’s own words that were mistakenly added to the Prophet’s (PBUH) statement either:

In the matn (text), or

Sometimes in the isnad (chain).

### **Illustration**

A narrator says:

“The Prophet (PBUH) said: Whoever lies upon me intentionally... and lying is a major sin.”

The first part is from the Prophet (PBUH),

The second part (“and lying is a major sin”) is the narrator's own comment mistakenly mixed in.

This is mudraj in matn.

### **Illustration**

A narrator adds an explanation into the hadith:

“The Prophet (PBUH) did this (i.e., to teach us humility).”

The parenthetical is his own reasoning, not the Prophet's words.

### **Illustration**

In some narrations, the name of a narrator is inserted into the isnad by mistake, believing he was part of the chain.

This is mudraj in isnad.

**Mu'talif (مؤتلف)** – “Similar in writing, different in pronunciation”

Names that are spelled the same (or nearly the same) in Arabic script, but pronounced differently, referring to different people.

Example: سليم could be SAlim or Sulaym

### **Illustration**

Yazid vs. Yazid (with a long vowel), same spelling, different pronunciation.

### **Illustration**

Qatadah vs. Qutaydah – similar letters in Arabic (ق and ط), easily confused in scripts.

### **Illustration**

‘Amir vs. ‘Amr – both written ع م ر in Arabic (no short vowel markings), but very different identities.

Recognizing mu’talif helps avoid misidentifying narrators.

**Mukhtalif (مختلف)** – “Apparently similar, actually different”

Names that look or sound similar but refer to different people and often cause confusion in attribution.

### **Illustration**

Abu Ishaq al-Sabi'i and Abu Ishaq al-Hamdani  
Same kunya, but completely different narrators.

### **Illustration**

Sufyan al-Thawri vs. Sufyan ibn ‘Uyaynah  
Both are named Sufyan, both are hadith imams, but they are from different regions and generations.

## Illustration

Ibn Abi Shaybah vs. Abi Shaybah himself  
Confusing the son with the father leads to isnad errors.

Mukhtalif issues are frequent in biographical dictionaries.

**Munkar** (منكر) – “Rejected due to contradiction”

A weak narrator reports something that contradicts what stronger, reliable narrators have reported.

It’s called munkar because it goes against the norm.

## Illustration

Weak narrator says: “The Prophet (PBUH) fasted the day of ‘Eid.”  
But multiple authentic narrations say: “He forbade fasting on ‘Eid.”

This hadith is munkar.

## Illustration

A narrator with poor memory reports: “The Prophet prayed 8 rak’ahs at Maghrib.”

All others report 3 rak’ahs.

Contradicts established norm = munkar.

## Illustration

Narrator X reports a unique ruling that contradicts what all the Prophet’s companions practiced and the narrator is not trustworthy.

Rejected due to contradiction and weakness.

### Line 31

#### Arabic

٣١- مَثْرُوكُهُ مَا وَاحِدٌ بِهِ انْفَرَدَ  
وَأَجْمَعُوا لِضَعْفِهِ فَهُوَ كَرَدٌ

#### Transliteration

Matrūkuhu mā wāḥidun bihi infarad  
Wa ajma'ū li-ḍa'fihi fahuwa ka-radd

#### English Translation

"Matruk is what one alone narrates,  
Whose weakness is agreed upon, so it is rejected."

#### Notes

Matruk (مَثْرُوكٌ) = "abandoned" hadith.

It is a narration where:

Only one narrator transmits it.

That narrator is extremely weak, and the scholars agree on his unreliability.

The poet says such a hadith is treated "like something to be rejected" (كَرَدٌ).

Matruk is a very low category of hadith just above fabricated (mawḍu'), but still not usable.

٣٢- وَالْكَذِبُ الْمَخْتَلَقُ الْمَصْنُوعُ  
عَلَى النَّبِيِّ فَذَلِكَ الْمَوْدُوعُ

### Transliteration

Wal-kadhibu al-mukhtalaqu al-maṣnu‘  
‘Alā an-Nabī fa-dhālika al-mawḍū‘

### English Translation

"And the lie, invented and fabricated,  
Attributed to the Prophet that is Mawḍū'."

### Notes

Mawḍū‘(موضوع): Fabricated hadith, falsely attributed to the Prophet (PBUH).

It is the lowest and most dangerous category.

Created intentionally (often for political, sectarian, or devotional purposes).

Mukhtalaq = invented from scratch.

Maṣnu‘ = made up; crafted with intent.

Scholars warn heavily against accepting mawḍū‘ hadith; it is considered a major sin to forge a report in the Prophet's name.

Hadith: "Whoever lies upon me intentionally let him take his seat in the Fire." (Sahih al-Bukhari, Muslim)

## Line 33

### Arabic

٣٣- وَقَدْ أَتَتْ كَالْجَوْهَرِ الْمَكْنُونِ  
سَمَّيْتُهَا مَنْظُومَةَ الْبَيْقُونِي

### Transliteration

Wa qad atat kal-jawhari al-maknūn  
Sammaytuhā Manẓūmata al-Bayqūnī

### English Translation

"And it has come like a hidden gem,  
I have named it: The Bayquni Poem."

### Notes

The poet praises his own work as a valuable, concise guide "like a hidden gem" (الجوهر المكنون).

He formally names it "Manẓumat al-Bayquni", referring to himself (Bayquni).

A common poetic device: ending with a self-reference to the author and title.

## Line 34

### Arabic

٣٤- فَوْقَ الثَّلَاثِينَ بِأَرْبَعِ أَتَتْ  
أَقْسَامُهَا تَمَّتْ بِخَيْرِ خُتُمَاتٍ

### Transliteration

Fawqa ath-thalāthīna bi-arba'in atat  
Aqṣāmu-hā tammath bi-khayrin khutimath

## English Translation

"It came as thirty-four (lines) in all,  
Its categories complete, with goodness it was closed."

## Notes

The poem comprises 34 lines, each presenting a category or note about hadith types.

"Tamath bi-khayr" – it is completed with goodness, suggesting:

The author seeks barakah in this work.

A humble way to conclude a scholarly poem, with thanks to Allah.

Matruk: A hadith narrated only by a known weak narrator. Scholars are unanimous in rejecting such reports.

Mawḍu': A fabricated hadith that is falsely attributed to the Prophet ((PBUH)); it is entirely unacceptable in Islamic scholarship.

Manẓumah: Refers to the poem itself, described as a hidden jewel in the field of hadith knowledge.

The poem concludes with 34 lines in total, ending in an expression of gratitude and a sense of closure.



# Exercises

Lines 1–20

## Comprehension Questions

What is the significance of beginning the poem with praise (hamd) and salawat on the Prophet (PBUH)?

Define the term Sahih and list its main conditions.

How does a Shadh hadith differ from a Hasan hadith?

Explain what is meant by Mawsum bil-Wahm and why such a hadith is rejected.

What does the term Majhul indicate about a narrator?

How does a Munqati‘ hadith break the chain of transmission?

Why is the condition of isnad (chain) so important in hadith classification?

# Answer Key

Lines 1–20

## Comprehension Answers

Significance of beginning with hamd and salawat:

The poem begins with praise of Allah and blessings upon the Prophet (PBUH) to follow the Sunnah, seek divine blessings, and honor the subject matter. It spiritually prepares both reader and listener and sets a respectful tone.

Definition of Sahih and its conditions:

A Sahih hadith is one whose chain (isnad) is connected and consists of trustworthy, accurate narrators. It must also be free from hidden defects ('illah) and contradiction with stronger reports (shudhudh).

Conditions:

### Connected chain

Trustworthy narrators ('adl)

Accurate transmission (dabit)

Free from shadh (contradictory elements)

Free from hidden 'illah (defect)

Difference between Shadh and Hasan hadith:

A Shadh hadith contradicts what stronger or more reliable narrators report and is considered weak.

A Hasan hadith has a good chain with slightly lesser reliability but no contradiction, and is still accepted.

### Mawsum bil-Wahm (Attributed with Error):

This is a report fabricated and falsely attributed to a narrator often knowingly invented. Since it involves dishonesty or severe error, it is outright rejected.

Meaning of Majhul narrator:

A Majhul narrator is unknown, their identity, background, or reliability has not been verified. A hadith with such a narrator is not accepted because the chain loses credibility.

How Munqati' breaks the chain:

A Munqati' hadith has a gap in the chain. A narrator may have not

heard the hadith from the person he claims to report from, causing a disconnect in transmission.

Why Isnad is important

Isnad ensures that the hadith can be traced back authentically to the Prophet (PBUH). It acts as the backbone of hadith authentication by allowing scholars to evaluate every narrator in the chain.

### Practice Activities

#### A. Fill in the Blanks (Arabic)

أَوَّلُهَا الصَّحِيحُ وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ

وَالشَّاذُّ مَا خَالَفَ الثَّقَاتِ وَجَمَعُوا

وَالْمَوْسُومُ بِالْوَهْمِ مَا حَدَّثَهُ كَذَّابٌ بِهِ

وَالْمُنْقَطِعُ إِذَا تَخَلَّى رَاوٍ عَنْ رَفِيقِهِ

#### B. Match the Arabic Term with Its English Meaning

| English Meaning                       | Arabic Term       |
|---------------------------------------|-------------------|
| c. Sound                              | ١. صحيح (Sahih)   |
| d. Anomalous / Contradictory          | ٢. شاذ (Shadh)    |
| b. Fabricated / False                 | ٣. موضوع (Mawdu') |
| a. Weak                               | ٤. ضعيف (Daif)    |
| e. Attributed with falsehood or error | ٥. موسوم بالوهم   |

#### C. Short Answer Questions

Q1. What are the four main categories of hadith weakness mentioned in lines 16–20?

Shadh (Contradictory)

Mawsum bil-Wahm (Fabricated)

Majhul (Unknown narrator)

Munqati‘ (Broken chain)

Q2. Provide an example of a Munqati‘ hadith.

A Tabi‘i narrates from a Companion he never met, such as a narrator in the 2nd generation claiming to hear directly from the Prophet’s time without a verified intermediary.

Q3. Why must the identity of a narrator be known (Majhul)?

Because without knowledge of a narrator's reliability, the transmission can't be trusted. Islam emphasizes justice and trust in reporting; an unknown person cannot fulfill those criteria.

# Exercises

Lines 21–25

## Comprehension Questions

- What is meant by a Shadh hadith and how does it relate to contradicting trustworthy narrators?
- Define Maqlub hadith and give the two types described.
- What is a Fard (individual) hadith? When is it acceptable?
- Explain the concept of a Mu'allal hadith and the role of subtle defects.
- What causes a hadith to be considered Mudtarib?
- Why do scholars scrutinize consistency in isnad and matn?

## Memorization Tracker

| English Translation | Arabic | Memorized | Reviewed | Score |
|---------------------|--------|-----------|----------|-------|
| (✓)                 |        |           |          |       |
| 21–22               |        |           |          |       |
| 23–25               |        |           |          |       |

## Practice Activities

A. Fill in the blanks (Arabic):

- وَمَا يُخَالِفُ \_\_\_\_\_ بِهِ الْمَلَأَ
- إِنْدَالُ رَاوِ مَا بِرَاوِ قِسْمُ
- وَالْفَرْدُ مَا قَبِدْتُهُ بِ
- وَمَا بِعِلَّةٍ \_\_\_\_\_ أَوْ خَفَا

B. Match the term with its meaning

| English                                  | Meaning         |  |
|------------------------------------------|-----------------|--|
| a. Inconsistent or contradictory         | شاذ             |  |
| b. Narration with isnad or main (Maqlub) | مقلوب           |  |
| c. Contains hidden flaw                  | (Mu'allal) معال |  |
| d. Multiple versions with contradictions | مضطرب           |  |
| e. Singular chain from one narrator      | (Fard) فرد      |  |

C. Short Answer

What makes a hadith Maqlub? Describe both types.

How can a hadith be accepted even if it is Fard?

How do scholars identify a Mu'allal hadith?

## Exercises

### Lines 26–30

### Comprehension Questions

### What are Mudrajat in hadith and how do they occur?

Define Mudabbaj hadith and when it typically arises.

What's the difference between Muttafiq, Muftariq, Mu'talif, and Mukhtalif?

## Why is script similarity a concern in hadith transcription?

## What is the significance of identifying Munkar hadith?

## Memorization Tracker

| English | Chinese Translation |  |  |  |  |
|---------|---------------------|--|--|--|--|
| (✓)     |                     |  |  |  |  |
| 26–27   |                     |  |  |  |  |
| 28–30   |                     |  |  |  |  |

## Practice Activities

A. Fill in the blanks (Arabic):

١. \_\_\_\_\_ وَالْمُذْرَجَاتُ فِي الْحَدِيثِ مَا

٢. مُتَّفِقٌ لَفْظاً وَخَطاً \_\_\_\_\_

\_\_\_\_\_ ٣. وَضِدُّهُ فِيمَا ذَكَّرْنَا

\_\_\_\_\_ ٤. وَالْمُنْكَرُ الْفَزْدُ بِهِ رَاوِ

B. Match the Arabic term with the definition

| English                                     | Meaning     |       |
|---------------------------------------------|-------------|-------|
| a. Added wording in narration               | (Mudraj)    | مدرج  |
| b. Peers narrating from each other          | (Mudabbaj)  | مدبج  |
| c. Similar spelling, different meaning      | (Mukhtalif) | مؤتلف |
| d. Sound similar, look different            | (Mukhtalif) | مختلف |
| e. Weak narrator contradicts a stronger one | (Mudraj)    | مدرج  |

C. Short Answer

How can Mudraj wording be identified?

What distinguishes a Mudabbaj narration?

What precautions do scholars take with similar names in hadith?



# Exercises

Lines 31–34

## Comprehension Questions

What is a Matruk hadith and how is it different from a weak hadith?

Define Mawḍu‘ hadith and explain why it is dangerous.

What does the author mean by calling his poem a “jewel”?

How many lines are in al-Manẓumah al-Bayquniyyah?

What is the significance of closing the poem with praise and finality?

Memorization Tracker

| English Translation | Arabic | Meaning | Notes |
|---------------------|--------|---------|-------|
| (✓)                 |        |         |       |
| 31-32               |        |         |       |
| 33-34               |        |         |       |

Practice Activities

A. Fill in the blanks (Arabic):

١. مَثْرُوكُهُ مَا وَاجِدٌ بِهِ \_\_\_\_\_  
٢. وَالْكَذِبُ الْمُخْتَلَقُ \_\_\_\_\_  
٣. وَقَدْ أَتَتْ كَالْجَوْهَرِ \_\_\_\_\_  
٤. أَفْسَامُهَا تَمُثُّ بِ \_\_\_\_\_

B. Match the terms

| English                          | Meaning           |
|----------------------------------|-------------------|
| a. Agreed-upon weak narrator     | (Mairûk) متروك    |
| b. Fabricated or forged narrator | (Mawdû) موضوع     |
| c. Poetic composition            | (Manzûmah) منظومة |
| d. Hidden treasure or jewel      | الجوهر المكتوم    |
| e. Closed with blessing          | ختمت بخير         |

## C. Short Answer

Why is consensus on a narrator's weakness so significant?

Give an example of how a Mawḍū' hadith may be discovered.

What makes this poem valuable for students of hadith?

**Answer Key: Lines 21–25**

## A. Comprehension Questions

### 1. Shadh Hadith Meaning

A Shadh hadith is one where a trustworthy narrator contradicts others who are more reliable or numerous. It is considered weak due to the conflict.

### 2. Definition of Maqlub Hadith

A Maqlub hadith is one that has been “flipped,” either by replacing a narrator's name (e.g., mistakenly switching narrators) or by swapping the isnad and matn. There are two types:

#### **Isn replacement (name flipped)**

Isnad-to-matn flip (structure flipped)

### 3. Definition of Fard Hadith

A Fard hadith has only one chain of narration from a particular source. It may be acceptable if the lone narrator is trustworthy, but it must be carefully examined.

### 4. Mu'allal Hadith

This type contains a hidden flaw (‘illah) that isn't apparent without expert knowledge. Scholars identify these through deep cross-comparison of chains and narrators.

### 5. Mudtarib Hadith Meaning

A Mudtarib hadith has inconsistent narrations in isnad or matn that cannot be reconciled or preferred over one another. This uncertainty leads to it being unreliable.

B. Practice Activities

Fill in the blanks (Arabic)

وَمَا يُخَالِفُ ثِقَّةٌ بِهِ الْمَلَأَ  
إِبْدَالُ رَأَوْ مَ بِرَأَوْ قِسْمُ  
وَالْفَرْدُ مَا قَيَّدَتْهُ بِثِقَةٍ  
وَمَا يَعْلَى غُمُوضٍ أَوْ خَفَا

Match the Terms

| English Meaning                        |                  |
|----------------------------------------|------------------|
| a. Contradictory to stronger narration | (Shadh) شاذ      |
| b. Reversal of name or Isnad/narrator  | (Maqlub) مقلوب   |
| c. Hidden defect                       | (Mu'allal) معال  |
| d. Inconsistent narration              | (Mudharib) مضطرب |
| e. Singular narration from one source  | (Fard) فرد       |

### **C. Short Answer**

Q: What makes a hadith Maqlub?

A Maqlub hadith either replaces a narrator's name mistakenly or flips the order of the isnad and matn. This inversion can lead to major confusion in authenticity.

Q: When is a Fard hadith accepted?

When the lone narrator is trustworthy, has a sound memory, and no stronger contradictory narration exists.

Q: How do scholars detect a Mu'allal hadith?

They compare multiple chains for consistency, analyze narrator reliability, and examine text content for subtle inconsistencies.

# Answer Key

Lines 26–30

## A. Comprehension Questions

1. What are Mudrajat?

These are interpolations where part of the hadith often an explanation is mistakenly included in the narration. They usually come from the narrator, not the Prophet (PBUH).

2. Mudabbaj Meaning

This refers to narrations where two contemporaries narrate from each other. It reflects mutual transmission.

3. Difference: Muttafiq / Muftariq / Mu'talif / Mukhtalif

**Muttafiq:** Same name and spelling

**Muftariq:** Same name, different person

**Mu'talif:** Similar spelling but different people

**Mukhtalif:** Similar sound, different spelling or identity

4. Importance of Script Similarity

Scribes could misread or confuse similar names, causing misattribution or fabrications, so scholars track spelling meticulously.

5. **Meaning of Munkar**

A Munkar hadith is one in which a weak narrator transmits something that contradicts more trustworthy reports. It's rejected for lack of credibility.

## B. Practice Activities

Fill in the blanks (Arabic):

وَالْمُدْرَجَاتُ فِي الْحَدِيثِ مَا أَتَتْ

مُتَّفِقٌ لَفْظاً وَخَطاً مُتَّفِقٌ

وَضِدُّهُ فِيمَا ذَكَرْنَا الْمُفْتَرِقُ

وَالْمُنْكَرُ الْفَرْدُ بِهِ رَأَوْ غَدَا

## Match the Terms

| English Meaning                                    | Arabic |
|----------------------------------------------------|--------|
| a. Extra words added to hadith (Mudraj)            | مدرج   |
| b. Mutual narration between equals (Mudabbaj)      | مدبج   |
| c. Similar spelling, different persons (Muta'af)   | مؤتاف  |
| d. Similar sound, different words (Mukhtalif)      | مختلف  |
| e. Weak narrator contradicting the strong (Munkar) | منكر   |

## C. Short Answer

Q: How do we detect Mudraj hadith?

By comparing different narrations; when one version includes extra explanatory words, scholars trace them to the narrator and exclude them from the actual hadith.

Q: When does a narration become Mudabbaj?

When two scholars or narrators of the same time narrate from each other mutual transmission between equals.

Q: Why are name similarities dangerous in hadith?

They can lead to misidentification or forged chains due to mistaken identity, especially by scribes.

## Answer Key

Lines 31–34

## A. Comprehension Questions

1. What is a Matruk hadith?

A narration from a known weak narrator whom all scholars agree upon as unreliable. Such hadiths are abandoned.

## 2. Define Mawḍu‘

A completely fabricated hadith falsely attributed to the Prophet (PBUH). Often used to promote personal agendas.

## 3. Meaning of “jewel” (jawhar maknun)

The poet refers to his poem as a precious, compact summary of knowledge likening it to a hidden gem.

## 4. Total number of lines in the poem?

34 lines.

## 5. Why close with praise and finality?

To conclude respectfully and acknowledge the blessing of knowledge, a traditional, blessed ending in Islamic scholarship.

## B. Practice Activities

Fill in the blanks (Arabic):

مَثْرُوكُهُ مَا وَاجِدٌ بِهِ انْفَرَدُ

وَالْكَذِبُ الْمُخْتَلَقُ الْمَضْنُوعُ

وَقَدْ أَتَيْتُكَ كَالْجَوْهَرِ الْمَكْنُونِ

أَقْسَامُهَا تَمَّتْ بِخَيْرٍ خُتِمَتْ



## Match the Terms

| English Term                            | Meaning           |
|-----------------------------------------|-------------------|
| a. Narrator abandoned for unreliability | متروك (Matruk)    |
| b. Completely fabricated narrative      | موضوع (Mawdu)     |
| c. Poetic text                          | (Manzumah) منظومة |
| d. Hidden jewel                         | الجوهر المكتوم    |
| e. Ended with goodness                  | ختمت بخير         |

## C. Short Answer

Q: Why is consensus on a narrator's weakness important?

It strengthens the ruling of Matruk. If all experts agree on a narrator's unreliability, their hadiths are unusable.

Q: Example of Mawdu' hadith?

A hadith like "Whoever eats watermelon is guaranteed paradise" with no chain and contradicting authentic teachings.

Q: Why is this poem valuable?

It summarizes 34 types of hadith in a concise, poetic form, a memorization-friendly tool for students of hadith science.

# Glossary

## Hadith Types

|                                                                                              |        |  |  |  |  |  |
|----------------------------------------------------------------------------------------------|--------|--|--|--|--|--|
| <b>Authentic</b> (Muthabiq)                                                                  | Strong |  |  |  |  |  |
| Poem or Hadith                                                                               |        |  |  |  |  |  |
| <b>Sahih</b> (Sahih) (line 3)                                                                | Strong |  |  |  |  |  |
| unbroken chain of trustworthy narrators and free of defects or contradictions                |        |  |  |  |  |  |
| <b>Hasan</b> (Hasan) (5)                                                                     | Strong |  |  |  |  |  |
| reliable but slightly weaker than Sahih due to minor issues in the chain or narrator memory  |        |  |  |  |  |  |
| <b>Da'eef</b> (Da'eef) (7)                                                                   | Weak   |  |  |  |  |  |
| Defect such as weak narrators or breaks in the chain                                         |        |  |  |  |  |  |
| <b>Mawdu'ah</b> (Mawdu'ah) (9),<br><b>Shaykh</b> (Shaykh) (9),<br><b>Shaykh</b> (Shaykh) (9) | Weak   |  |  |  |  |  |
| Weakly suspected to be fabricated or falsely attributed                                      |        |  |  |  |  |  |

## 2. Narration Terminology

|                                                   |        |  |  |  |  |  |
|---------------------------------------------------|--------|--|--|--|--|--|
| <b>Authentic</b> (Muthabiq)                       | Strong |  |  |  |  |  |
| <b>Shahid</b> (Shahid) (1)                        | Strong |  |  |  |  |  |
| narrators transmitting a hadith                   |        |  |  |  |  |  |
| <b>Rawi</b> (Rawi) (2)                            | Strong |  |  |  |  |  |
| report of the hadith transmitted                  |        |  |  |  |  |  |
| <b>Sanad</b> (Sanad) (3)                          | Strong |  |  |  |  |  |
| hadith's chain or text affecting its authenticity |        |  |  |  |  |  |
| <b>Shaykh</b> (Shaykh) (9)                        | Weak   |  |  |  |  |  |
| contradicts                                       |        |  |  |  |  |  |

|                                                                      |  |  |  |  |  |  |
|----------------------------------------------------------------------|--|--|--|--|--|--|
| stronger, more reliable narrations                                   |  |  |  |  |  |  |
| <del>Mustahsil</del> with an uninterrupted chain of narrators        |  |  |  |  |  |  |
| <del>Mustahsil</del> with one or more missing links in its chain     |  |  |  |  |  |  |
| <del>Mustahsil</del> with two or more missing narrators in its chain |  |  |  |  |  |  |

### 3. Additional Hadith Classifications

|                                                                                                      |  |  |  |  |  |  |
|------------------------------------------------------------------------------------------------------|--|--|--|--|--|--|
| <del>Arba'een</del> <b>Arba'een</b> meaning 40                                                       |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> Sahih conditions but omitted from primary collections          |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> supporting evidence in proofs and rulings                      |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> disputed by reliable narrators and rejected                    |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> with unreliable chain or text, thus rejected                   |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> preserved among conflicting reports based on stronger evidence |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> contradict each other                                          |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> chain and text free of defects                                 |  |  |  |  |  |  |
| <del>Mustahsil</del> <b>Mustahsil</b> accepted by consensus and widely acknowledged                  |  |  |  |  |  |  |
|                                                                                                      |  |  |  |  |  |  |

Eliminated or withstood objections or with complicated transmission preventing objections

## Conclusion

As we reach the end of this comprehensive journey through al-Manzumah al-Bayquniyyah, it is clear how Imam 'Umar ibn Muhammad al-Bayquni masterfully condensed the complex science of hadith classification into a beautifully structured and memorably poetic form. This poem has served generations of students and scholars alike as an essential introduction to the principles and terminology fundamental to understanding hadith authenticity and reliability.

Through the dual Arabic, English text, detailed grammatical explanations, exercises, and glossary, this guide has sought to illuminate the path that the original poem offers a path toward greater mastery in hadith studies, clarity in scholarly discourse, and depth in personal knowledge. It is hoped that this book not only facilitates memorization and comprehension of the poem itself but also inspires learners to delve deeper into the broader sciences of hadith and Islamic knowledge.

The study of hadith classification is not merely an academic endeavor; it safeguards the integrity of the Prophet's teachings and ensures that the Muslim community remains firmly rooted in authentic knowledge. May this guide be a helpful companion for students, teachers, and seekers on this noble quest.

Finally, the timeless nature of al-Manzumah al-Bayquniyyah reminds us of the enduring legacy of Islamic scholarship and the importance of preserving and transmitting knowledge with precision, care, and reverence.

عن الكتاب

## About The Book



This comprehensive bilingual guide expands upon *al-Manzūmah al-Bayqūniyyah*, turning it into an accessible curriculum. Through Arabic grammar analysis (i'rāb), English translation, detailed commentary, scholar quotes, and memory tools, this work opens the door to Hadith sciences for students and seekers of knowledge.

### Included Features

- ◆ Fully vocalized Arabic poem with grammatical breakdown (i'rāb)
- ◆ Accurate English translation with side-by-side layout
- ◆ Memory aids, glossaries, comparative charts, review questions

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